# Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL VI. BOSTON, SATURDAY, SEPTEMBER 22, 1827. NO. 38.


## RELIGIOUS INTELLIGENCE.

### Oneida and Troy Revivals.

The following article is the closing part of the Review of several pamphlets respecting the Oneida and Troy Revivals, which appeared in the Christian Examiner for May and June.

If all these efforts fail, they have still another, which, as it has often been resorted to in other places, claims special notice.—They 'creep into houses,' and, by availing themselves of seasons of sickness, or affliction, or of the absence of those members of the family who would be most likely to detect their arts, and chastise their impertinence, they are able not unfrequently to act with considerable success on the minds of the rest. The committee say in their Narrative: 'Now what have Mr. Wetmore and Mr. Smith done? They have gone into none of the meetings of the Unitarians, to enter the lists of controversy with them. They have not entered their private dwellings to proselyte them.'* We are sorry to be under the necessity of pointing out so glaring an inaccuracy in a statement so material to their justification; and, for this purpose, must introduce the substance of two depositions furnished by Mr. Perkins in his Letter to the Presbytery. The first is of

'Nancy Post, who, being duly sworn, saith that she belongs to the Unitarian Church in Trenton, and that she was visited by the Rev. Messrs. Smith, Clarry, and Goodell; and in the course of half an hour's conversation, they told me repeatedly that I denied the Bible, and that I denied Jesus Christ; that I trembled and quaked every time I looked into the Bible; and said "you do not love God—unless you repent you will go to hell." Mr. Smith observed, that he knew the heart of a person in the house better than he did himself. The person told him he had no right to make such observations: to which he replied, he had a commission from God.' *Letter to the Presbytery*, p. 18.

In another deposition Elizabeth Parker testifies,

'That in the month of May, 1826, while attending her daughter, Mrs. Johnson (now deceased) in her last sickness, in a very low stage of consumption, a Mr. Goodell, said to be under the support of the Western Education Society, and was then said to be itinerating, and assisting the Rev. Mr. Wetmore in the height of the "revival," followed Mrs. Johnson's father-in-law into the house, and pressed himself into the room where she lay, and awoke Mrs. Johnson by some alarming representations of the conditions of one just leaving the world. Mrs. Johnson having previously heard of Mr. Smith's prayer for Col. Mappa, and many other attacks on other individuals, had requested that none of the young ministers or itinerants should be permitted to approach her. I asked Mr. Goodell repeatedly to leave the room. He said to me, I shall not be hurried out of the room by you—I shall take my own time for it—I am concerned about her soul; and soon stepped out of the room and said, come out old woman, I am concerned about your soul too. Mr. and Mrs. Thomson were both Unitarians.' *Ibid*, p. 19.

A scene given in the Brief Account of the Difficulties at Troy, with much minuteness, and apparently on the best authority, may serve to set this part of the policy of these ministers, and its unhappy tendencies, in still stronger light. Mr. Beman appears to have fixed his eyes on Mrs. Weatherby, a member of his church, with a determination to make her, if possible, a subject of the prevailing enthusiasm; and for this purpose had held at least one conversation with her, in which he had treated her with his accustomed harshness and severity.

'Upon the subsequent day, the 3d of October, 1826, Mrs. Weatherby was at the house of her sister-in law, Mrs. Mosier, when Mr. Beman entered, supported by Mr. Finney, a powerful assistant in the work of fanaticism and vulgarity which he was meditating. This scene cannot be more properly represented than in the form of a dialogue, attributing to each speaker the words actually uttered, or, at all events, retaining the precise and intended meaning. The *dramatis personæ* are Mr. Beman, Mr. Finney, Mrs. Mosier, and Mrs. Weatherby.

'*Mr. Beman* (to Mrs. Mosier.)—Were you ever under conviction?

'*Mrs. Mosier.*—I cannot say whether I ever have been or not. My mind has been deeply impressed with the importance of religion at different times.

'*Mr. B.*—What is the state of your mind now?

'*Mrs. M.*—It is not as much impressed as it has been heretofore.

'*Mr. B.*—Men wear off their convictions by running into dissipation, and frequenting tippling houses; and women wear of theirs by going into gay company.

'*Mrs. M.*—I was never fond of gay company; I am of a domestic turn.

'*Mr. B.*—You are worse, then, than other women; for you can stay at home, and wear off your convictions.

'*Mr. Finney.*—Do you love God?

'*Mrs. M.*—I think I do.

'*Mr. F. (shaking his fist in her face)*—You lie! What reason have you to think you love God?

'*Mrs. M.*—When I look upon the works of creation, I feel to praise and adore him.

'*Mr. F.*—You ought to go to hell, and you must repent.

'*Mrs. M.*—I cannot.

'*Mr. F. (again putting his fist in her face.)*—You lie! You can repent, and be converted immediately.

'*Mrs. M.*—I cannot.

'*Mr. F. (again putting his fist in her face.)*—You lie!

'*Mrs. M.*—How can I get the new birth unless God gives it to me?

'*Mr. F.*—You ought to be damned.

* P. 76.

*Mrs. Weatherby.*—Mr. Finney, you have told Mrs. Moiser that she could regenerate herself, and give herself the new birth; now if you will inform her it will edify me.

'*Mr. F.*—Are you a Christian, and ask such a question?

'*Mrs. W.*—I trust I am, and would like to have it answered.

'*Mr. F.*—How can you love your husband?

'*Mrs. W.*—Love is a passion I have never heard described.

'*Mr. Beman.*—Mrs. Weatherby, you have said you were a Christian, and dare you ask two of God's ministers such a question?

'*Mrs. W.*—Yes, I dare ask it, and I have asked it once before, and it appears that it cannot be answered.' *Brief Account*, pp. 31—33.

Here closed this very unedifying interview. The husband of Mrs. Weatherby, who is master of one of the North River vessels, was extremely indignant at the treatment which his wife had received, as might be expected; and determined to come to some explanation on the subject with Mr. Beman, whenever they should meet.

'Two days after, he saw him in front of his own house, when he spoke to him, and requested him to enter it with him. The invitation was accepted, and both went in, each taking a seat at the opposite ends of a table, when the ensuing dialogue passed between them:

'*Mr. B.*—I suppose you want to talk on religion, for I talk on nothing else.

'*Mr. W.*—Not on that in particular. I want to talk with you concerning the conversation you had with my wife and sister at Mosier's.

'*Mr. B. (clenching his fist, and shaking it within a few inches of Mr. W.'s face.)*—Capt. Weatherby, you will go to hell'; God will send you to hell.—(This was repeated several times.)

'*Mr. W.*—Mr. Beman, you must not say that again, for I cannot bear it.

'*Mr. B. (in a louder tone of voice.)*—You will go to hell.

'Mr. Weatherby's patience was now completely exhausted, and seizing Mr. Beman, he threw him upon the floor. While he was held in this attitude, he looked Mr. Weatherby in the face, and repeated his favorite expression, "You are going to hell," several times. Mr. Weatherby then explained to him his readiness to release him, whenever his nonsense should cease, and he finally executed his promise without exacting the condition. Mr. Beman then arose, walked up to the looking-glass, and, after taking a view of his physiognomy, again began to reiterate his old song, "You will go to hell." At this time Mrs. Weatherby came into the apartment, when Mr. Weatherby again laid hold of him in the same manner as before; Mr. Beman, when down, still uttering the same offensive declaration.—Mrs. Weatherby requested her husband to relinquish his hold of Mr. Beman, which he flatly refused to do, until he should stop his maledictions. She then implored Mr. Beman to desist, for her husband would not endure it. Upon rising, although the imprudence of such obstinacy must have been very manifest to him, he again said, "God will send you to hell." To this Mr. Weatherby replied, "God may, but you cannot." Mr. Beman then went into the hall, and from thence to the door that leads out of the house into the street, where he said, "If this door is not immediately opened, I will halloo murder." Mrs. Weatherby had before said, that she would open the door with all convenient speed, when Mr. Beman raised both hands and yelled murder."'

*Brief Account.* pp. 23, 24.

But enough, and some may think, too much, of this disgusting recital. With respect to the immediate *effects* of these awakenings, we hope, and believe, that some of them have been salutary and good. Persons before wholly indifferent to religion have been induced to attend to the subject; the profane and the scoffer have in many cases been reformed, at least for a time; for the moment more regard has been paid to some of the outward means of religion, and some of its outward acts, and an air of greater solemnity and thoughtfulness has spread itself over the community. We do not find in these accounts, nor in the accounts we have read of other similar excitements, many well attested instances even of a temporary reformation in persons addicted to any of the open and gross vices, excepting profanity and indifference to religion. We have often been in the midst of these revivals, and have directed our inquiries to this point; and yet we are hardly able to refer to a single instance of a real and permanent reformation, at such seasons, of a man habitually guilty of avarice, intemperance, or sensuality. The truth is, that the general statements asserting the frequency of such reformations, which are often made by the friends of this mode of propagating religion, are without foundation; and are adapted to leave an impression that is deceptive and false. Excitements like those which we have described, may have some good results, but reformations of the kind just mentioned are not of this number. Besides, as to the permanency of what is really good in these religious commotions, much cannot be said, much must not be expected. Mr. Beman himself asserted, that in a revival which took place in Troy, in 1816, 'there were but about eighty received into the church, and of that number forty were now under church censure.'* It is proper, however, to observe that his accusers maintain, that on this subject, as on almost every other which he touched, he has been guilty of misrepresentation. Be this as it may, it is perfectly well understood, that these excitements in all cases die away; and that the coldness and deadness of feeling which ensue, even in the best men, bear a very exact proportion to the previous fervor and elevation.

* Brief Account, p. 23.

After the foregoing details, it cannot be necessary for us to dwell for a moment on the bad effects, immediate and remote, of these excesses, remarking only, as we pass, that time, as yet, has unfolded but a small part of them; division and estrangement of families, a neglect and contempt of the social duties, the ascendancy of men of coarse and vulgar minds, a presumptuous reliance on supposed divine impulses, impertinent interference in the affairs of others, and outrages on decency and order disgracing religion, leading to violent altercations, and provoking mutual injury. The following passage from the Brief Account states the consequences of Mr. Finney's first visit to Troy; and though the description may be perhaps a little overwrought, we have no reason to doubt its general correctness. At any rate it should be considered, that this is not the testimony of Unitarians, or 'Socinians,' as some still have the meanness to miscall them, but a part of Mr. Beman's church and congregation, who are as orthodox as he is; nay, who make it one of their principal charges against him, that he has swerved not a little from the Westminster Confession of Faith.

'Mr. Finney's appearance here, where his reputation had preceded him, instantly aroused the public curiosity, and great numbers flocked to hear him. The enemies of revelation rejoiced that an opportunity was offered them to throw their reproaches upon it with some color of propriety, as represented through so falsifying a medium, and listened to him with sincere delight. Those who possessed either taste or information, felt themselves insulted by the supposition, that their minds could either be gratified by the oratory, or their understandings influenced by the reasonings, of this ignorant ranter. Real piety was afflicted to witness the destruction he was dealing upon its cause. The growing discontent of the church and congregation was manifested by numbers forsaking their usual place of worship, and frequenting those of other denominations. Infidelity and profanity no longer sought their secret dens, but stalked openly and without disguise through the streets; and even children, learning the blasphemous language of Mr. Finney, would repeat and emblazon it at the public corners.'—*Brief Account, p.* 20.

The 'plain farmer' gives his views of the character and moral influence of these revivals in his own peculiar manner, though, we fear, some may think that he has forgotten the gravity and seriousness of the subject.

'The monstrous impositions and unaccountable chimeras that have been palmed upon mankind, in their secular as well as spiritual concerns, should be a standing admonition "to try the spirits," and contend for the free exercise of reason in all the concerns of life. How often have the credulous been eggregiously imposed upon in their worldly concerns, by those who pretend to have wonderful discoveries and illuminations, and who deal in mysteries. How many otherwise sensible and discreet men have, by artful and designing imposters, carrying in their hand the mysterious and wonderful divining rod, been led to expend their substance and time in searching for golden treasures, or Kidd's money, in the bowels of the earth, to the neglect of the slow but sure method which consists in a diligent cultivation of its surface. Every "plain farmer," especially if he "dealt much in horses," will recollect that, not many years since, a mysterious skill was said to be discovered, called the "colt skill," and a new era was proclaimed in the manner of taming and subduing wild and refractory colts and horses. It was declared that the wildest and most ungovernable could be brought, from *a state of nature and opposition*, to a state of complete subjection, in one hour by that skill; and if universal "faith" could be inspired, not a single refractory horse would remain in the land. Pedestrians and equestrians were multiplied astonishingly, and were on the alert in every direction, to accomplish the good work. Some may have the curiosity to inquire what was the *process* that produced such a wonderful change? It will be remembered, that, the halter being on, the poor animal must be blindfolded, his ears stopped, and something given him to nauseate his stomach; he must then be turned rapidly on a circle till he has lost all sense and instinct, and become completely bewildered, amazed and astounded, and, if able to stand or walk at all, would only grope about for a while in the most wretched and abject condition. Some farmers had *faith*, and some had not. and those who had, found that when the physical effects of the operation were over, and the poor animal gradually became fit for any useful employment, he would, by degrees, sink back into his *original state of nature*; and this great discovery, which promised to effect such a mysterious change, instantly, as it were, was, after a sufficient trial, laid aside—and the good old way of *preserving* the animal's senses, and "training him up in the way he should go," and inducing him, by kind arts, to yield a cheerful obedience, has come into general use again with all practical farmers.' *Letter to the Presbytery*, pp. 9—11.

We have purposely confined ourselves to a consideration of what has been done in Troy and Oneida County, reserving for a future number a discussion of the whole subject of REVIVALS, a subject which is growing every day more and more important and interesting. Referring to the Bunker Hill Contest, the Orthodox committee say, in the Appendix to their Narrative:

'We may from this pamphlet see what is soon to be the dividing line between the friends and the enemies of the cross of Christ. Those who possess some measure of the spirit of Him, who, though *rich, yet for our sakes became poor, that we through his poverty might become rich*, by whatever 'name they may be called, will become united in promoting revivals of religion, and in diffusing the blessings of the gospel among all nations, by casting their silver and their gold into the treasury of the Lord. All who are not actuated by this spirit, whether called Christian or Pagan, Papist or Protestant, Jew or Mahomedan, will unite in opposing these benevolent designs. Between these unnumbered hosts a mighty battle is yet to be fought. God, in his providence, is hastening the hour of decision. All the noise of the enemy now heard, compared with what will ere long be heard, is no more than the murmurs of the gentle rill, compared with the *roar* of the mighty cataract.'—*Narrative*, p. 87.

We are no alarmists. We are not apt to see a tempest brewing in every speck of vapor that discolors the atmosphere. But we do believe that the revolting scenes, which it has been our painful duty to disclose in this review, will be acted over in many other places, before the community are thoroughly awake to the pernicious tendency of the principles and policy of men high in favor.—Meanwhile, the opposition which has been made to this 'work of God,' as it has been profanely called, by many Calvinists on the spot, and the alarm that has been expressed by many leading Calvinists at a distance, particularly in the letters of Dr. Nettleton and Dr. Beecher, augur well. They show that the more wary and discerning of that party are begining to open their eyes. Probably, when we have laid open our views on this subject, it will be found, that we do not agree in many respects with the last mentioned gentleman; but there is one admonition contained in his letter, which we can adopt, though it is expressed too strongly, and betrays something like panic.* 'We are on the confines of universal misrule and moral desolation, and no time is to be lost in forestalling and holding public sentiment correctly, before the mass shall be put in motion by fierce winds, before which nothing can stand, and behind which, when they have swept over the land, nothing will remain.'

* Christian Register, March 24.

## REVIEW.

*A Sermon preached at Dorchester, Third Parish, June* 24, 1827—By Edward Richmond, D. D.—*Minister of that Parish.*

This is an occasional discourse, delivered on the tenth anniversary of the author's ministry in Dorchester. He improves the opportunity to review the character of his preaching, and to recall to the minds of his hearers the truths and duties which he had labored to inculcate and confirm. In preaching, his object had not been to establish and to propagate the dogmas of a sect, and the peculiar opinions which divide one denomination of Christians from another. Leaving the field of polemic divinity, and abandoning, as far as he was able, the spirit and the interest of party, he had endeavored to illustrate and impress on the mind those plain and practical and interesting truths, which are generally believed by Christians of all denominations. We infer from the discourse, that he has not been suffered to pursue this quiet and useful course without impediment or molestation. He has been obliged to bear a portion of that violence and abuse which within a few years past have been so lavishly poured out by orthodox intolerance and bigotry. The bull has long since been issued from the Calvinistic Vatican, that in the present controversy there shall be no *neutrals*. "He that is not with us is against us." And wo to those who do not happen to declare themselves on the right side.

A double portion of calumny and persecution may they expect at the hands of this exclusive and infallible sect. We admire the calm tone and independent spirit of the writer, and we recommend his discourse to our readers as a judicious and sensible performance.

The text is from Acts xv. 11. *We believe that, through the grace of our Lord Jesus Christ, we shall be saved even as they;* and he introduces the subject with the following remarks:—

'In regard to many religious subjects, Christians, even in the days of the Apostles, entertained different opinions, and were divided into many sects and parties. From that early age, even down to our own times, this unhappy division has continued. Mere difference of religious opinion is not, indeed, to be wondered at; nor is it to be much regretted. It excites attention to the most interesting of all subjects; and leads to a more thorough investigation, and to a more correct knowledge of religious truth. Diversity of opinion, however, if productive of some good, is, certainly, attended with much evil. It occasions animosities and censoriousness and strife. It extinguishes that spirit of charity, and effaces from the mind those sentiments of candor and benevolence, which constitute the most essential features in the Christian character. When people adopt any particular opinions, and undertake to defend them against opposition, those opinions, though of little value in themselves, will begin to assume a magnitude which they do not, in reality, possess; and the more they are discussed, the more important they appear; till, in the view of their defenders, they become essential parts of the Christian system, and indispensably requisite to future salvation. Hence, they who reject those opinions, are considered and represented as 'denying the faith, and as being no better than infidels.' This spirit of censoriousness and bigotry and intolerance, which, in all ages, has dishonored the cause, and obstructed the progress of our holy religion, is not even yet extinguished. Amidst the light and the improvements even of the present day, we hear one denomination of Christians, uttering the severest denunciations against another; and for no other reason than because, unable to pronounce some party Shibboleth, denying them Christian fellowship, and, to the extent of their power, excluding them from the kingdom of heaven.

"It is not my present intention to glance even at the numerous sects into which the Christian world is divided, nor at the numerous points of doctrine, and modes of worship, by which they are distinguished from each other. I intend merely to call your attention to that division which has, within a few years, taken place among ourselves; and which, unhappily, exists in this part of our country. On account of difference in opinion, even our congregational churches, among whom a happy union formerly existed, are now alienated from each other. A distinct line of demarkation, which is constantly becoming more and more extensive, both in length and in breadth, is drawn between them; so that, in religious concerns, they cease to hold intercourse, and like the Jews and the Samaritans of ancient time, they have no dealings with each other. That class of Christians who have adopted the sentiments of Calvin, and are distinguished by the epithet, *orthodox*, have, generally, separated themselves from Christians of more liberal sentiments, and seem, practically, to say to them 'Procul, Oh, procul, este profani!' Hence, ye profane! Come not near us, for we are *holier* than you. They do, indeed, say in express words, that those who believe the doctrines which are professed and preached in *this society*, and others of the same faith, are not Christians; that they deny the Lord that bought them; and that they ought not to be considered nor treated as disciples of Jesus Christ. The bold and confident manner in which we are denounced as semi-deists, and as occupants of the half-way house to infidelity, has, unquestionably, no small effect upon many sincere but timid minds; and induces them to seek for safety within the pale of orthodoxy, where, as they imagine, true religion and salvation are *certainly*, if not *exclusively*, to be found. In the present discourse, my object is to remove, if possible, all apprehensions of this kind, if any such apprehensions exist; and to show that the doctrines which we profess and teach, if reduced to practice, are sufficient to form the Christian character, and to procure our future salvation. If we are only what our principles are well adapted to make us, we may, without presumption, adopt the language of St. Peter, in the text, and say, *We believe, that, through the grace of our Lord Jesus Christ, we shall be saved even as they.*

"Liberal Christians are denounced, and represented as destitute of religion, because they reject some doctrines which the orthodox consider as true, and adopt some which they consider as erroneous. In respect to *many* points of doctrine, these two classes of Christians differ in opinion; but I believe the orthodox themselves do not consider every point in which they differ as an essential article of Christian faith.

"It is not, at the present day, pretended by them, that the belief of personal election, of special and irresistible grace, and of the final perseverance of the saints, is absolutely essential to salvation; and perhaps not even the belief of original sin, and of a total depravation of human nature, though all these are essential parts of the Calvinistic system. So far as I have been able to ascertain their views and feelings, they consider the belief of the divinity and of the atonement of our Saviour to be indispensably requisite to the Christian character and to the Christian hope; and allege that none who reject these two distinguishing doctrines, can be justly regarded as Christians, or as heirs of salvation. To defend or to impugn these doctrines, is no part of my present design. All that I intend or wish to accomplish in this discourse, is to show, that the belief of those doctrines, admitting them to be true, is not required as an indispensable condition of salvation."

After stating that the confession of faith required by the apostles was neither long nor mysterious, but short and plain, and easy to be understood, viz. the simple acknowledgment that Jesus was the Christ, the Son of God, he goes on to observe—

"That this faith is, in its nature, comprehensive, including much more than it seems to express, may, perhaps, be true; but those doctrines which it implies or presupposes, whatever they may be, constitute no essential part of what is peculiar to Christian faith; and the belief of them is not requisite to constitute the Christian character. But though comprehensive this faith may be, it does, by no means, comprise even those doctrines which, by many, are considered as essential to the gospel. Difficult, indeed, would it be to discover in it either of the five points of Calvinism, or the doctrine of the Trinity, or that of the hypostatick union, or that of the vicarious sufferings of our Saviour.

"With these express and positive declarations of scripture before them, how can any presume to bring forward other articles of faith to which we must subscribe, in order

to constitute us Christians? By what authority do they allege, that unless we believe the doctrine of the Trinity, we cannot be, merely on account of difference in opinion, saved? Not by authority derived from the scriptures; for the scriptures declare no such thing. By what authority do they allege, that unless we believe the supreme divinity of Jesus Christ, we cannot be saved? Not by authority derived from the scriptures; for the scriptures declare no such thing. By what authority do they allege, that unless we believe the atonement, *in the sense in which they explain it*, we cannot be saved? Not by authority derived from the scriptures; for the scriptures declare no such thing."

We have room but for one extract more.

"But we are not—let it be remembered—we are not saved by faith alone. We may believe the divine authority of the gospel, and may possess correct conceptions of its doctrines; and yet not imbibe its genuine spirit, nor be entitled to its ultimate blessings. The great object of the Christian dispensation is, to deliver mankind from the dominion of sin, and, in the language of the apostle, 'to create them through Christ Jesus unto good works.' If our faith, therefore, does not purify the heart, and produce obedience to the precepts of the gospel, we have believed in vain. However long, or however orthodox, our creed may be, if our life be wrong, we are not Christians, we are not heirs of heaven. Unless we keep his commandments, and do those things which he says, our Lord and Master will not acknowledge us as his friends and disciples, however bold our religious pretensions, or however ardent our religious zeal. 'Not every one that saith unto him Lord, Lord, shall enter into the kingdom of heaven;' for without holiness there will be no salvation. When the Son of Man shall come in his glory, and we shall be arraigned at his judgment-seat, he will not investigate the articles of our creed, but the tenor of our conduct. If we shall have acknowledged him before men, and shall have been governed by the principles of his religion, he will acknowledge us before his Father and the holy angels, and confer on us the reward of good and faithful servants. 'Come,' he will say to us, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' And what reason does he assign for conferring on us this rich inheritance?—Because we have believed with Calvin or with Arminius, with Athanasius or with Socinus? No! he assigns a very different reason: 'I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' —'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"


## CHRISTIAN REGISTER.

BOSTON, SATURDAY, SEPTEMBER 22, 1827.


A little previously to the late Commencement at Cambridge, it appears to have been resolved by the heads of counsel, in the orthodox convocations, that a new and vigorous attack should be made on the character of the University, and so faithfully was the resolution followed up in practice, that it was feared by some friends of the Institution that it would accomplish, in some degree, its intended purpose, by lessening the number of new pupils. The result however, though not different from the expectations of those who have most carefully watched the public sentiment in regard to the University, was, nevertheless, highly gratifying to all the friends of the Institution. The fact that upwards of *seventy* pupils had been admitted to the various classes, during Commencement week, and that others were expected to enter, was a satisfactory proof that the editors and correspondents of the publications which aided the attack, had overrated their own influence with the public. That some influence was exerted, however, is not to be doubted. And that a similar influence will continue to be exerted, to a certain degree, is to be expected. Its failure will at least not be owing to any remissness in the enemies of the Institution.

The Boston Recorder, which began the outcry, has lately found, in the Philadelphia Church Register, a very willing coadjutor, in its work of defamation. This paper appears to have been much alarmed and scandalized, at the late article of Mr. Walsh, on Harvard University, which we copied into our last week's paper from the National Gazette. Alluding to Mr. W's statement that the charges of proselytism, &c. against the University, were imaginary, the Church Register proceeds to remark,—"that he, [Mr. Walsh,] should hear this from Unitarians, in the vicinity, we can believe,—but we cannot easily suppose that he heard it from others."—And what if he did hear it from Unitarians! May not Unitarians speak the truth? But why cannot this Editor "suppose" that "he learnt it from others?" Because, forsooth, it is not *agreeable* to him to suppose this. He prefers to think that even such a man as Mr. Walsh was duped, by some wily Unitarian friend of the College, than to give up his darling prejudice against it. "At this present time, [says that Editor,] we are weekly receiving newspapers from Boston, containing accusations against this Institution for its proselyting spirit, and exclusively Unitarian character, of the most serious description:" i. e. we take the Boston Recorder,—and, what is more, we swallow down all it says against Harvard University, as blessed truth. Why should'nt we?—it suits our palate. And though we see the Christian Register, that Unitarian paper, which would be expected to deny all this,—and though we perceive also that the political papers of Boston, which are probably more impartial, deny it, as a foul calumny,—yet we choose not to make any allusion to any thing that appears in these papers on the subject, for it will spoil our argument, and defeat our purpose.

But, to be serious,—does not the Editor of the Church Register know, that one of the most respectable and exemplary preachers, among the Episcopal clergy of this country, is the officiating minister at the Episcopal church at Cambridge, and a tutor in the College, and that all the sons of Episcopalians are permitted and encouraged to attend his ministrations, and consider themselves under his watch and care? If this Editor does not know this,—if he does not know Mr. Otis, and his relation to the College;—he will then permit us to say that he will do well to improve his knowledge of this Institution, before he joins in with its enemies, or lends himself to them to retail their calumnies.—And if he does know the fact to which we have alluded, then it is useless that he should be admonished by us or by any one. He is bent on evil purposes toward the Institution, and it is not to be hoped that his conscience can be waked by *ours*, or by *any human* voice.

In our view there is a degree, not only of *barbarism* but of *moral turpitude*, which we want words to express, in such attempts as the Recorder and some other papers have lately been guilty of, to injure the reputation, and, by prejudicing the public mind, to limit the elevating and improving influence of an Institution furnishing such ample means for the literary and moral advancement of our youth.

The Boston Recorder of the 14th inst. repeats the charge against the "Hollis Professor of Divinity" at Cambridge, that he "has declared himself a Universalist, with an explicitness that need not be misunderstood." In connexion with this charge, and in reference to it, we have the following curious remark: "This statement [the charge above-mentioned] I did not suppose an individual, acquainted with the present advanced state of Unitarian sentiments, would presume to deny." Now, for ourselves, we are quite at a loss to understand what connexion any individual's acquaintance with the "advanced state of Unitarian sentiments," has, with the fact of the Cambridge Professor's having declared, or not having declared, any particular speculations on the subject of Universalism. We should be glad if the writer in the Recorder would point out the connexion.

It looks too much like his having made what he feels to be a random charge, which he is unable to support, and which he thinks may be passed over, by bold pretensions that none "would presume to deny" it,—and by talking about the "advanced state of Unitarian sentiments." If the writer signing himself "Hollis," had possessed the generous and elevated Christian temper and feelings, and the honorable principles, which the abused name he has usurped, implies, he would never have come before the public with a general charge, which he knew would occasion alarm and distrust, not only in the minds of many of the less informed, but estimable part of the community, near home, but also in the minds of very many of all conditions in life, at a distance. No, the real Hollis, if he had suspected the Professor, of any hurtful belief, would have inquired of him, and expostulated with him, as a Christian brother, in private,—and then, if he had any feeling of *duty*, about a publication of his suspicions,—instead of first poisoning the public mind with prejudice, by a general unsupported charge—he would have honorably quoted *words and sentences* of the Professor's writings, and left the public to draw their own inferences and make up their own opinions. But no, this was not the course which suited the pretended Hollis. It would not accomplish his purpose; for the Professor's writings had long been before that public, and they had never dreamed of any such charges or inferences.

What course, we would ask, would an unprincipled person, who wished to bear false witness against his neighbor, with as little danger to himself, and with as much effect to his neighbor's injury as he could,—what course would such a person take? Would it not be, to bring a general charge,—to be supported afterwards, if at all, only perhaps by far-fetched and strained inferences,—and to set this charge in circulation in papers which would never undeceive their readers, even if it were proved false; and thus make the injurious and false charge as effectual, on the minds of nine-tenths of the readers, as though it had been true? Noble concern for the cause of Christian truth! Noble and generous example of brotherly affection and Christian faithfulness!

But why does not the Recorder come out, like an honest an honorable adversary, when called upon, and substantiate, if it can, the charge, and not take shelter behind the pretence that this charge has not been denied. "The assertion" says the Recorder, "relative to the sentiments of the Hollis Professor, has never been denied with any thing like *authority*."—"The Christian Register, the avowed advocate of the party has never denied the charge; nor do I believe it ever will presume to deny it in an explicit manner." We know not that we ever claimed the honor of being the "advocate of the party." We are indeed the avowed advocates of the doctrines generally denominated Unitarianism,—doctrines which we hold to be the solemn truths of God; but we know not that this makes us the avowed advocates of any mere party. At any rate, whatever we may ourselves either affirm or deny, we make no pretension to doing it "with any thing like *authority*." It should be understood by all concerned, that Unitarians have no Board of Control, or Privy Council, who determine the time and manner of attacks on the character of individuals or institutions,—or the mode and circumstances of defending their own character when attacked by others.—What we of the Christian Register say, we say on our own, and no other *authority*, and for it we ourselves, and no other individuals or body of men, are responsible. If the Recorder is pleased to consider us as speaking *Ex Cathedra*, very well, we shall not contend with them for that.

But what other denial does a reasonable man demand of any unfriendly or slanderous imputation, than a decisive and virtuously indignant call on the slanderer to prove his words? So far as this goes we have denied it. So far as this goes we deny it again.—If this is not denying it "in an explicit manner," then we deny it anew, and would be understood to deny it "in an explicit manner."

We know not that the Hollis Professor has published any thing of late, which has any bearing on the subject. His former publications have been long before the public, and they probably contain no language or statements which he is not ready and able to defend, or which he is unwilling to repeat. His publications are now the property of the religious and literary public, and are fair subjects of criticism. If an enemy perverts them, then it is the part of the friends of truth, and of the Institution whose usefulness is in some degree identified with the character and fame of its Professors and Governors, to call the slanderer to account, and to expose him as they may to the virtuously indignant rebuke of an abused public.

### Unitarianism in Scotland.

We have lately received twelve numbers of a new Unitarian periodical, published monthly, in a duodecimo form, at Glasgow, in Scotland. Its title is "The Christian Pioneer: intended to uphold the great doctrines of the Reformation—the sufficiency of scripture, the right of individual judgment, and of fearless free inquiry." In appearance and character it resembles the late Baltimore Unitarian Miscellany, and is conducted with a good degree of ability and spirit. We were pleased to see the writings of American Unitarians so highly esteemed, and so speedily reprinted by the editor. The whole of Dr. Channing's Review of Milton, his New-York Discourse, and his Objections to Unitarian Christianity considered, adorn the pages of successive numbers, and in this way we think will be widely read throughout Scotland. Mr. Thacher's Essay on "the kind and degree of evidence necessary to establish the doctrine of the Trinity," and that excellent tract of the American Unitarian Association, "One Hundred Scriptural Arguments for the Unitarian Faith," are likewise copied entire. We are glad to be able to furnish our transatlantic brethren with such acceptable and useful treatises—and in return expect to find many articles in the "Pioneer," which will be interesting to the readers of the Register. In the number for April are published large extracts from the First Annual Report of the American Unitarian Association, and the account of the rise and progress of Unitarianism in New-York, taken from the Christian Examiner. In the same number the Editor observes, "We have great pleasure in directing the attention of our readers to the American periodical publications devoted to free inquiry, and the upholding the Unity of the Supreme Being—the Christian Examiner, published in Boston, Massachusetts, every two months; the Christian Inquirer, weekly at New-York; and the Christian Register, a weekly newspaper, at Boston. There are many others, we understand; but these are all that have come under our notice. We have made arrangements for a regular supply of these interesting and well conducted works; and shall, from time to time, present our readers with extracts from them. Our present and past Numbers will prove our obligations in this respect already."

The popularity and wide dissemination of the "Pioneer," may be inferred from the fact, that some of its numbers have passed to a third edition. We understand that sets of the work as far as published have been received by Bowles and Dearborn, who will furnish the numbers as fast as they are received.

The new Church, erected in Framingham, for the use of the "Saxonville Parish," was dedicated on Thursday last to the service of the Only Living and True God, the God and Father of our Lord Jesus Christ.—Prayers were offered and appropriate selections from Scripture read by Rev. Mr. Young, of Boston. Rev. Mr. Francis, of Watertown, offered the Dedicatory Prayer; and the Sermon was preached by Rev. Mr. Ware, of Boston, from Revelations, xxi. 22. *And I saw no temple therein.*

The Church is a beautiful Gothic edifice, 50 feet by 40, with a tower 60 feet in height. It contains 62 pews. Having no side-galleries, the light is admitted through three long pointed windows on either side. The whole structure is in a simple and chaste style of architecture. Situated on an elevated spot, and nearly surrounded by a thick grove of young trees, its appearance is picturesque and commanding. We are glad to see the proprietors of our manufacturing establishments attending thus early to the moral and religious instruction of the people employed in them—thus erecting a barrier against that deluge of ignorance, irreligion and vice, by which similar establishments in the old world have been overwhelmed. We doubt not they will find their account in the good order and improved character and habits of the manufacturers. We understand that a gentlman from the Theological School at Cambridge, has been engaged to supply the pulpit for several succeeding sabbaths, and that public worship will be attended in the new church to-morrow. We regret exceedingly that, for want of time and room, we are compelled to defer a more detailed account of the services furnished for this paper by a friend who was present.

It is not for the purpose of casting reproach on any symptoms of anxious concern for the higher interests of the soul, or on any faithful *Christian* efforts of religious teachers to lead men to the love and practice of holiness, that we have published the late extracts on our first page, in relation to revivals. We have done it, rather, to warn men of the danger and impiety of giving loose to wild and fanatical feelings; and of calling these extravagancies by the name of religion. We hope and believe that the tendency of a candid perusal of these extracts will be, to convince all fair minds, that the great excitements to which we are continually pointed, as special tokens of the favor and presence of the Divine Spirit, and proofs positive of the orthodoxy of the religious views under which they are effected, may all be attributed to the artful management and cunning impositions of men—of men, who may perhaps be generally well-meaning, but who suffer their better qualities to be marred and obscured by the indulgence of feelings, far other than Christian, towards those who differ from them; and who expose themselves to the just suspicions of all good and temperate minds, by their impiously attributing the effect of their bold and artful practising on the ignorant and the timid, to the outpourings of the Divine Spirit.

*Book and Pamphlet Society.* We are happy to learn that the *Young Men's Unitarian Book and Pamphlet Society*, of which we gave some account in the Register of the 8th inst. has so far advanced in its operations, as to be now ready to answer applications for pamphlets, for gratuitous distribution. We presume that these applications are expected to be made chiefly by persons out of the city, in places where the means and facilities for obtaining them are small.

We wish much success to this excellent Society. It is on a plan which promises much usefulness.

*** The place of deposit for the publications belonging to this Society, is with the Secretary,—at No. 8 Washington-street,—where those who are friendly to the objects of the Society, and wish to become members, are respectfully invited to leave their names.

*New Society in Dover.* We are happy in being able to state, that a new Unitarian Congregational Society has been formed in Dover, (N. H.) and regularly organized, according to the laws of that State. The rapid increase of population in that village, since the establishment of the extensive manufactories there, has, for some time past, rendered it important that there should be additional accommodations for religious worship. We learn that subscriptions have been obtained, and arrangements made, for the immediate support of public worship, and that, for the present, the society will probably meet in the Court-house.

An Auxiliary of the *American Unitarian Association* has been formed in the New South Society in Boston, of which Rev. Alexander Young, Jr is Secretary, Mr. Nathan Rice, Treasurer, and Messrs. William T. Andrews, Dr. Josiah F. Flagg and William Parsons, Jr. are Committee.

Sept. 18, 1827.

An Auxiliary of the *American Unitarian Association* has been formed in Waltham, of which Rev. Samuel Ripley is President, Rev. Bernard Whitman Secretary, and Mr. John Avery Treasurer—A Committee of eight, four from each of the Unitarian Societies, has been chosen to solicit and collect subscriptions. Sept. 17, 1827.

We understand that Mr. Wells, of this city, from the Theological School at Cambridge, has received an inviiation to settle in the ministry, as colleague pastor, with the Rev. Mr. Fletcher, over the Congregational Society in Kennebunk, Me.

Many of our readers already know, but others will be gratified in learning, that there are four periodical works published in London, which advocate freedom of inquiry, and the Unity of the Supreme Being. Their titles are, the Monthly Repository, the Christian Reformer, the Christian Moderator, and the Christian Reflector: the last printed in Liverpool. Twenty volumes of the first have been already published, containing many invaluable pieces on sacred literature. Of the second, eleven volumes have been printed. The Christian Moderator commenced in May last; and the seventh volume of the Christian Reflector is now in course of publication.

## ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

### Peculiar Happiness of Religion.

The question has been asked, whether "Christians ought to expect a greater share of happiness in this life than other men, or whether this happiness should be considered as principally reserved to a future state of existence." It is certain, that, in the primitive church, conversions were not urged at all on the ground of their tendency to present happiness; but the expectations of disciples were invariably and exclusively directed to a future state, for the reward of their faith and obedience. In addressing the Corinthians, the Apostle Paul says, (I. Cor. XV. 19.) "If in this life only we have hope, we are of all men the most miserable"—plainly signifying that sacrifices of present happiness were made by him and his brethren, in view of future glory.

The circumstances of the Apostles, and their immediate successors, were indeed peculiar; and their profession exposed them to unusual dangers and calamities, and brought upon them unceasing persecution; and it was doubtless, in regard to these circumstances, that St. Paul used the language which has been quoted. It would not be proper, therefore, to assign this passage as an authority for the assertion, that Christians at the present age are made more miserable by their religion, than other men, in this *life*, putting out of view their hopes of futurity—but if the profession and maintenance of a religious life is attended at all times with trials and self denial, is not this language so far applicable to the present day, as to render it a serious question, whether any happiness on the whole results from religious character here, excepting that which springs from anticipations of the future.

The question derives an importance from the use which is made of it in exhortations to the thoughtless, to assume a religious life. They are constantly assured that they will best promote their present, as well as their future happiness, by quitting the follies of the world, and devoting themselves in earnest to the pursuits enjoyed by Christianity. Now, whether this assurance is, or is not judicious, depends on the truth of the proposition. If in reality men do rid themselves of many causes of misery, and acquire new sources of happiness, by a real conversion to Christianity, the fact cannot be too frequently or strongly proved, and urged upon them: for such is the avidity of men for present rather than for future pleasure, that it would be unwise (to say the least) to neglect, so valuable an auxilliary to the motives of religious conduct.

On the other hand, if it is not true that any augmentation of present happiness ensues from a Christian life, the expectation of it, in those who had partially succeeded in throwing off worldly or vicious habits, might meet a disappointment, resulting in a relapse, more hopeless than their original alienation. In this case, it would be better to tell the whole truth at once, and warn them, as our Lord did his disciples, that in this world they must expect conflicts, and tribulation and disappointment, and must look only to the life beyond the grave for alleviation and recompense. They would then be able to count the cost, to foresee the whole extent of the trial, and would be pre-

pared, with all the earnestness and resolution of their minds, to meet it, if the representation of the glory of the future prize offered a *motive* proportional to its true value.

In investigating the truth of this question, the most obvious fact is, that even where no persecution or danger of any sort awaits the serious profession of Christianity, there are yet no external advantages or privileges attendant on it. No facility for acquiring the pleasures and honors, or exemption from the common trials and calamities of life, accrues to the Christian from the holy position he has taken. Subjection to losses of property and of friends; to sickness, pain and accidents; to perplexity, disappointment, and privation, is the lot of the religious man, as well as of the worldly; and if interesting pursuits are opened to him, by his self-devotion to religious and benevolent objects; if the respect and affection of the good are secured to him, by the virtues which Christianity has engendered, and confidence is given by all, to the integrity it maintains; he has to counterbalance these acquisitions with the cold contempt of the mass of the world, with whom he must associate, and who have no sympathy with his devout principles, and with the watchful self-denials which his dangers impose upon him.

But although it is not assumed by any one, that Christianity augments external advantages and blessings, it is still said that the Christian is happier in his *mind*, for being so. The full growth of Christian principle gives to him, it is thought, such a calm self-possession and subjection of the passions, such a superiority to the common events of life, and such a confidence in an overruling Providence, as to render him in a great degree impervious to the shafts of misfortune, and to fortify his mind into an impenetrable resignation. In the language of many, the ancient doctrine of Stoicism seems to be revived under the name of Christianity; and the Christian seems to be elevated, by his faith, above the storms of mortality, which overwhelms the world beneath him.

There is much reason to doubt the truth of this statement. There is nothing in the Christian religion which is calculated to deprive its votary of the sensibilities and sympathies of his mind, or to remove its natural weaknesses and depressions. If any change in these respects is produced, it is probable they are rather increased than diminished by the tenderness of augmented philanthropy, and the agitations of awakened contrition—and keeping still out of the question the relief afforded by prospects of future felicity, there is no reason why the sorrows and troubles and pains of life should not be felt as keenly by the religious man, as by any other.—Christianity no where inculcates insensibility, and the Christian does not aim at it. The tears shed by our Lord at the tomb of Lazarus, and his heart-felt agony in the garden of Gethsemane, evinced a deep sensation of the sorows of humanity; and nothing in his precepts or example or those of his Apostles, will authorize us to arm ourselves with stoical indifference. Resignation to the divine will results, indeed, from Christian principle in every emergency, but this only enables us to conflict with, and patiently bear, adverse dispensations, but by no means averts from us a consciousness of their power.

If then the Christian encounters as frequently, and feels as sensibly, the calamities of the present life, as others, it is to the future world to which primarily he must look for the felicity which religion confers; and the question then arises, in what manner and to what degree, does the anticipation of that felicity affect his present happiness. Although these vivid hopes cannot render him insensible to the calamities of life, there can be no doubt they set in opposition to them a soothing and animating pleasure, which no earthly considerations or expectations can afford. The Christian is taught to bear with resignation the evils of his lot, not by a dimunition of their effects upon him, but by a confiding hope in future joys, which will be beyond all proportion to the woes experienced here; and which he considers to be cheaply purchased by them; and in the hours of comparative prosperity or ease, which occur even to the most wretched, the tranquillity of his mind is exalted by visions of future bliss, into a rapture far more intense and uncloyed, than all the animation of mirth; and thus, in many instances, we may believe the sorrows of life to be more than compensated by religious anticipations.

Observation discovers to us, however, that these pleasing anticipations are but little proportioned to the strength and purity of religious character. They spring up rather in the sanguine and the cheerful, than in the devoutly penitent, and seem often to be more the result of a happy temperament than a sanctified heart. Many melancholy instances are to be found of those in whom the ingress of religious sentiment seems to have awakened new and more painful anxiety, of those, to whom the voice of surrounding observers, and even of bosom friendship, would award the meed of elevated Christian holiness and benevolence; who are yet oppresed with tormenting self-distrust, and fearful forebodings of future misery. The vision of the sins, which attach themselves to every mind that is human, is magnified by conflict with them, and become so gigantic to the eye of sensitive piety, as to appal the irresolution of conscious weakness, and eclipse the rays of celestial hope. Yet these "broken and contrite hearts" are not despised by their Judge; "the light afflictions, which are but for a moment, will work out for them an exceeding and eternal weight of glory."

The peculiar happiness of the Christian must then be derived, if at all, from the strength of faith and imagination, by which he is enabled to look forward to the joys of the future world; and he is not to calculate on a measure of present comforts, proportioned to this exercise. Indeed, unless well acquainted with the character of his own mind, he may have reason to distrust his knowledge of its frailty and sinfulness, if his prospects are too unclouded. He may have reason to fear, that his tranquil contemplation of futurity is rather the effect of its dreadful uncertainty, than well-founded confidence in his fitness for its rewards, and, paradoxical as it may seem, will have more reason to feel safe, the less safety he feels.

If these remarks are just, the conclusion from them appears to be, that in all exhortations to others to become religious, and in all the motives offered for that purpose, it is much the safest course to keep the idea of present happiness as a consequence out of view, and to direct the attention of the wavering or the penitent entirely to future recompense. Present happiness is an uncertain result; if it does not follow regeneration, the expectation of it will lead to dangerous disappointment; and if it does ensue, it arises solely from the prospect of a future state; and more as that state is more exclusively regarded. Let us receive our religion as a passport to present felicity, of however pure a kind, and a low and selfish motive may lead to an adoption of it, which will never enable us to realize its promised end; but if we are taught to consider, that in this world trials and tribulations await us; that it is a thorny path, through which we must journey with labour and solicitude, that we must be willing to forego all its pleasures, and shrink from its delusions, looking for the joy that is set before us in an everlasting inheritance, we shall arm ourselves to meet with vigor, all its trials; to run with patience the Christian race; and press forward towards the awful goal of future judgment and eternal reward. B.

## SUMMARY.

*The Late Gale.* Very distressing accounts continue to reach us, of the effects of the late gale, at the South. Scarcely a vessel arrives that does not bring some account of disasters or shipwrecks.

We understand that Dr. Leiber's Swimming School, considering the lateness of the season when it commenced, has met with encouraging success, though not sufficient to indemnify him for the expenses incurred in commencing the establishment. The school has been visited by President Adams, who is said to owe his general health and activity, in a good degree, to the regular practice of sea-bathing. He expressed his approbation of the plan and arrangement of the school, and his hope that it would be encouraged by the well known liberality of the citizens of Boston, for the benefit of themselves and their children.

The new Supreme Judicial Court of Rhode-Island commenced its first session in Providence, on the 18th inst. The business of the court was disposed of with more than usual promptness.

*American Canvass.*—The Duck manufactured by the Phœnix Mill Company has been found on trial, by Capt. Austin, late of the ship Panther, and Capt. Macy, of the Lewis, to be quite superior to the Russian Duck. The American is said not to be at all subject to the usual effects of mildew from ordinary exposure. It is stated that American canvass, of twice the durability of the Russian, can be purchased for one third the price which was given for the Russian, in the time of the late war. It is manufactured from the best imported water-rotted flax.

The town of Mobile is said to have been unusually healthy this season, only seven of all ages and colours having died, up to the 25th of August.

The third brigade of First Division (comprising the Militia of Boston and Chelsea,) will be reviewed in this city, on Tuesday next, by His Excellency the Commander in Chief. The President of the United States will be present. The field will be composed of three Regiments of Infantry, including the flank companies, a squadron of Cavalry, and a battalion of Artillery; and commanded by Brigadier General Lyman. *Centinel.*

The first brigade of the Third Division (Middlesex) commanded by Brig. Gen. Tarbell, (with the exception of the 4th. regt.) will be reviewed at Lexington, on Wednesday next.

*Illustrations of Paley's Natural Theology.*—Messrs. Hilliard, Gray & Co. have published a neat edition of a work with the above title, by James Paxton, a member of the Royal College of Surgeons, London. It is known to those who are acquainted with the popular work of Dr. Paley, for which this is intended for an appendage, that its object is to prove the agency and wisdom of the Deity, in the works of nature, from the admirable and appropiate mechanism, displayed in the formation of the human body, the structure of animals, and the growth of plants. The ingenuity and force of the course of argument has been generally acknowledged, but some parts of it are not entirely intelligible to the general reader, where it rests upon a more intimate acquaintance with the structure of organized bodies, than is formed upon a cursory observation. The object of this work is to render the argument more clear, by means of a visible illustration of the parts described in the Natural Theology. These illustrations consist of neatly executed lithographic drawings of the object, on which Dr. Paley has founded his reasoning. Those who are acquainted with the work of Dr. Paley can judge of the extent, variety, and utility of these illustrations. The book contains thirty-six plates, many of which have several figures. These plates are accompanied with descriptions of the several drawings. The plates are from the lithographic press of Mr. Pendleton, and they are executed with a neatness rarely exceeded in the best works of the kind done in Europe. The zeal and intelligence displayed by Mr. Pendleton in introducing the lithographic art, in so great perfection, into this country, will prove of great public benefit. *B. Dai. Adv.*

The author of "Francis Berrien," Rev. T. Flint, is about to publish a novel in Cincinnati, entitled, "George M. or, Don't give up the Ship," a story of the Mississippi, in one volume. One of the western papers says, "we may anticipate, in the forth-coming work, a tale of considerable interest." *Journal.*

An opinion has been circulated that the death of Mr. Canning may remove some of the impediments which stood in the way of a commercial intercourse between this country and the Colonies of Great Britain. It is generally understood that the disposition of Lord Goderich, the new Premier, is more favourable to the United States than was that of his predecessor; and the suggestion has been thrown out that this would be a favorable moment to press the question upon the consideration of the British Government. We have an able and a vigilant minister at the Court of St. James; one who, to great experience, and an ample knowledge of the true interests of our country, unites a competent acquaintance with the precise sentiments of the present Administration. We cannot doubt that he will avail himself of every proper occasion to promote the principal objects of his mission; nor can it admit of a question that his instructions direct him to omit no opportunity which offers, to revive the subject, and to press it on the consideration of the English cabinet. *Nat. Intell.*

*Niagara Exhibition.* The following account of the descent of the vessel over the falls of Niagara, is from a letter addressed by a gentleman present, to his friend in this vicinity:

At about 2 o'clock, P. M. the word was given "she somes! she comes!" and in about half an hour, she struck the first rapid, keeled very much, and lost her masts and spars, which caused her again to right. Imagine to yourself a human being on board, and the awful sensations he must have experienced on her striking the rapid, which appeared for a moment to the beholders to be her last, but, as observed before, on her masts giving way, she again righted and was turned sideways, in which course she proceeded to the second rapid, where she stuck about a minute, and it seemed as though the elements made their last and desperate effort to drive her over this rapid. She was thrown completely on her side, filled and again righted, and proceeded on her course.—Here let me remark, there were two bears, a buffalo, a dog, and several other animals on board.—The bears now left the wreck and laid their course for the shore, where they were caught, and brought up to Mr. Brown's Hotel, and sold for $5 a piece. The Buffalo likewise left the schr, but laid his course down the falls; and was precipitated over them, and was killed, as is said by a spar falling across his back; as for the other animals, it is not known what became of them.

The vessel after going over the second rapid was turned stern foremast, in which way she was precipitated over the mighty falls, and when about half way over, her keel broke, and in a few seconds she was torn to fragments. There were probably from thirty to fifty thousand spectators who witnessed this novel and imposing spectacle.

*The Evening Bulletin.*—Messrs. Wm. L. Lewis and James F. Howe propose to publish in this city a daily evening paper to be issued at 4 o'clock, P. M. under the above title. Its politics are to be neutral, and, to bring it within the reach of all classes, it is to be printed on a *demi* sheet.

The Post-Master of New-York has given notice, that from and after the first of October next, a regular mail will be made up for France, at the Post Office in that city, agreeably to an arrangement between the government of France and that of the U. States. All letters will be received gratis, and put in bags having affixed to them the post-office seal. *Bos. Daily Adv.*

INSTALLATION.—On Wednesday last, the Rev. George Cowles was installed Pastor of the Second Congregational Church and Society in Danvers. Sermon by Rev. Dr. Woods, of Andover. Rev. Mr. Fay, of Charlestown, Mr. Dana, of Marblehead, Mr. Emerson and Mr. Cleveland, of Salem, Mr. Oliphant, of Beverley, and Mr. Edwards, of Andover, also took a part in the exercises.

*Ecclesiastical Establishment in Canada.*—It appears from a letter of Arch-Deacon Sirenham, published in the Quebec Gazette, that there are in Upper Canada 30 clergymen of the established church, and one Lutheran, 58 places where there is regular or occasional service, 45 churches, 31 regular parishes, and 27 places where occasional services are performed. There are also "six ministers of the Independent or Presbyterian order, assuming the appellation of the Presbytery of two Canadas, but bearing no connexion with the kirk of Scotland;" two ministers and two vacant parishes in communion with the kirk of Scotland, and from twenty to thirty Methodist ministers. One of the ministers of the church in communion with the kirk of Scotland, has applied to be admitted into the established church. *Daily Adv.*

The Liverpool Mercury of the 17th, says—"Yesterday being the day fixed for the funeral of the late Premier, the windows of all the shops in town were closed; the flags of the ships in port, and on the public buildings, and on the churches were hoisted half-mast, the bells tolled, and every possible mark of respect was paid to the memory of the deceased."

A cabinet counsel was held on the 17th of August, at four o'clock, at the Foreign Office, Downing-st. which was attended by the Lord Chancellor, the Duke of Portland, the Marquis of Lansdowne, the Marquis of Anglesea, Viscount Goderich, Viscount Dudley and Ward, Viscount Palmerston, the Earl of Carlisle, Mr. S. Bourne, Mr. Wynn, Mr. Tierney, and Lord Bexley. The Ministers sat in deliberation till six o'clock.

After the breaking up of the Cabinet Council, despatches were sent off to the Right Hon. W. Huskisson, the President of the Board of Trade, who is at present on the Continent.

Mr. Herries, and several of the Cabinet Ministers, had interviews with Viscount Goderich, previous to the assembling of the Cabinet Council.

The appointment of Mr. Herries to the office of Chancellor of the Exchequer, affords considerable satisfaction amongst the men of business in the city, as he is generally esteemed fully efficient to what is required from a Chancellor.

*Thames Tunnel.*—It appears, by the late English papers, that the leak by which the water found its way into the Thames Tunnel has been completely stopped, and that the water is now removed so that the work is progressing with all possible despatch. The prospect is not considered certain, of a completion of the undertaking.

The celebrated Sculptor *Chantry*, has lately finished a Statute of George IV, present King of England. It is said "to be one of the finest efforts of this eminent Statuary;" and "that it will be worthy of going down to posterity, as a proud monument of his fame."

*France.* An article dated Marseilles, Aug. 2 states that the latest intelligence from Algiers represent the Dey as demolishing all the fortifications raised by the French at Cole. Only a French 64 with some small vessels were left for the blockade of the port. The Dey continues disposed to negotiate, provided the old French Consul be left out of the question.

The French papers of the 14th Aug. contradict the report that the yellow fever had broken out in Cadiz.

*Spain.* Intelligence from different points of the Spanish frontiers, coincides in respecting the state of the Peninsula as most alarming. A band of 400 men, headed by Joseph des Estangs, has arrived at Ville Louhent, a village within a few leagues of Palan, in French Cardagna. A band of about 600 men hovers within three leagues of Barcelona, and at many other places insurgent parties are forming, or are already formed.

A letter from Perpignan of the 6th of August, inserted in the Gazette states, that the band of Sep de Estan have raised 2000 men, and that the evil doers increase daily. We learn also, says the same letter, that another band of 100 men, called Carlists, armed the 30th July at Ripol; that after the passage of the mountain, 200 vagabonds joined them. Their cry was Vive le Roi—Out with the Ministry—Death to the Police and the Liberals.

*Greeks and Turks.* The ship Six Brothers, Captain Lee, which sailed frnm New-York, loaded with provisions for the Morea, arrived at Poros 12th July, and departed on the 18th, after having discharged her cargo. She entered on the 8th August at Marseilles. The captain announced that on the 13th July Lord Cochrane was at Poros with the Greek fleet, just come from Alexandria. He however put the armament immediately in operation.

Three ships which made a part of the Egyptian fleet, attacked by the Greeks on the 15th and 18th June, had arrived at Modon.

General Church has divided the Greek army into small corps under the form of guerillas, and thus he occupies the defiles of Thermopylæ and the mountains of Phocis, in order to prevent every kind of provisions from reaching the Ottoman Porte. Colocotroni occupies a military line from Argos to the isthmus of Corinth, in order to prevent as much as possible the communication of the Turks. The latter remain inactive before Athens.

Ibrahim Pacha is yet at the Elis, where he is occupied in making preparations to traverse the gulph of Lepanto.

Letters from Constantinople state, that the Egyptian fleet, 68 sail strong, would put to sea in a few days for the Morea. It is added that the Pacha has contracted in Europe a loan of four millions of Spanish piastres, with the guarantee of the Porte.

*Russia and Persia.* Petersburgh letters of the 21st July contradict the rumours of an early peace between Persia and Russia. Extensive preparations are making by the latter power to carry on the war vigorously.

*Germany.* Frankfort papers of the 10th Aug. state the new King of Saxony had issued a proclamation, promising to protect and uphold the Protestants in all their rights and privileges.

*To Correspondents.* We have to express our thanks to several correspondents, whose communications are necessarily deferred this week, for want of room.

A communication in relation to the Theatres, which we intended to have inserted, or at least to have given a more enlarged notice than this, is mislaid. We join with him in the wish, that we may be again favoured in our long evenings with that rational and improving substitute for theatrical exhibitions, which we have frequently heretofore had, in the Lectures of Scientific Professors.

## MARRIAGES.

In this city, on Sunday evening last, by the Rev. Mr. Ware, Mr. Calvin Young to Miss Adeline Barry, daughter of William Barry, Esq.—On Tuesday morning, by Rev. Mr. Young. Mr. Edward C. Howe to Miss Elizabeth Barker, both of this city.

In N. Bridgewater, by Rev. Mr. Goldsbury, Mr. Franklin Clark, of that place, to Miss Sally Porter, of Stoughton.

In Billerica, on Thursday last, by the Rev. Mr Whitman, Mr. John A. Savils, of this city, to Miss Abby Stevens, of the former place.

In Schenectedy, Rev. Horatio Potter of Saco, Maine, to Miss Mary Jane Tomlinson, daughter of David Tomlinson, Esq.

## DEATHS.

In this city, on Saturday, Mrs. Elizabeth Kenney, aged 78.—On Sunday, Mrs. Abigail Kilborn Thomson, aged 35, consort of Benjamin Thomson, mer. and eldest daughter of Benjamin Whitman, Esq.—Mrs. Mary Hodge, aged 34.

On the 29th ult. on his passage from New-Orleans to New-York, Capt. Thomas Hurd, of Boston.

In Exeter, N. H. Dr. Thomas O. Folsom, of this city, aged 25. He was for nearly a year Editor of the *Boston Spectator and Ladies' Album*, which station he filled to the satisfaction of its patrons, till ill health obliged him to relinquish it.

In Dover, Mr. John Wingate, aged 45.—Andrew Tarr, aged 18.

In Kennebunk, widow Anna Emely, aged 80.

In Bangor, Mrs. Mary, wife of Mr. Thomas Howard, aged 81. Mr. Howard and wife had been married and lived together upwards of 62 years. They were among the first families that came to Bangor in the year 1772, and have always lived on the lot of land which they first took up, and which is still owned by their descendants.—One of their daughters was the first white child born above the Sowadabscook. Also, John Allen, Esq. formerly of Martha's Vineyard, aged 73.

Died in New-York, Mr. John Marsh, aged 27 years, formerly of Dedham, Mass.


## BOOKS RECENTLY PUBLISHED,

BY *JOHN MARSH*, and for sale at No. 96 & 98 State-street—

☞ The "*Merchant's Memorandum and Price Book*, comprising every description of Merchandize, alphabetically arranged and classed under the different branches of business, as they are found in the Mercantile Houses—this book is highly reccommended to the use of Country Merchants and Traders by many of the most respectable Merchants, in Boston and the Southern Cities—

☞ An Abridgment of the "Merchant's Memorandum and Price Book," including W. I. Goods—Dry Goods—Hard and Crockery Ware.

☞ The "*Hard-Ware-Man's Price Book*," calculated for Dealers and Importers of Hard Ware—including every description of those Goods, with room sufficient to insert the cost, prices, &c. of each article—

☞ A *Grammatical Chart*, or Private Instructor of the English Language; presenting at one view, all the rudiments of the English Grammar—illustrated by appropiate examples—also paragraphs including all the the questions necessary to be answered—together with the rules to be applied by the pupil in parsing. By Seth T. Hurd. This Chart is recommended to the use of Schools by many distinguished literary gentlemen of Boston and the State of Maine. Sept. 22.

## PAPER AND STATIONARY.

JUST received a prime assortment of Writing Paper, which will be sold for 2 1-4, 2 3-4, and 3 and 3 3-4 dolls. per ream, being 10 per cent. lower than the same qualities have been selling. Those in want of good paper will do well to improve this opportunity.

—ALSO—

Just received from Philadelphia 50,000 Quills, including the best qualities.

The subscriber is agent for P. Byrne, Quill and Wafer Manufacturer, New-York, & will keep constantly for sale all kinds of Quills and Wafers manufactured by him at the Factory Prices.

The subscriber has now on hand a general description of Goods of the best quality, and is constantly selecting, and intends keeping every article in any way connected with the Stationary line, which will be sold at the lowest prices, wholesale and retail, by

JOHN MARSH, No. 96 & 98 State st. two doors east of Merchants' Row. Sept. 22

NEW RELIGIOUS PUBLICATION. The subscribers have determined to issue a *Monthly Religious Periodical.* The work will be decidedly Unitarian in its views; containing a large proportion of practical and devotional Religion; expositions of difficult passages of Scripture—facts relating to, and directions for Sunday Schools—and all important religious intelligence. It will not be dissimilar in its appearance and character to the Unitarian Miscellany, published a few years since; plain and direct in its style, serious and charitable in its spirit, and adapted to the Family Reading of all classes of the community.

The subscribers feel confident that their undertaking will meet the approbation of all who are interested in the promotion of practical Religion and pure morals, as well as correct doctrinal views.

The prospectus and conditions of the work will soon be published and sent to Clergymen and other individuals who feel interested in promoting the circulation of the proposed work.

*BOWLES & DEARBORN,*
Sept. 22. *No. 72, Washington-Street.*

## CLASSICAL READER.

LINCOLN & EDMANDS, No. 56 Washington Street, Boston, publish the *Classical Reader*, consisting of a selection of Lessons in Prose and Verse, from the most esteemed English and American writers—intended for the use of the higher classes in Public and Private Seminaries. By *Rev. F. W. P. Greenwood* and *G. B. Emerson*, of Boston. Price 1 doll.—9 dolls pr. doz.

☞ This popular Reading Book is rapidly extending in circulation. It is introduced into the Public Schools in Portland, Portsmouth, and numerous other towns. The chaste style, elevated sentiment, and valuable instruction which this selection furnishes, cannot fail to impart pleasure and profit to every class in which it is read. As a companion for the Parlor, it will also be highly interesting. Sept. 22.

NEW SUNDAY SCHOOL HYMN BOOK.

JUST published by WAIT, GREEN & Co, 13 Court-street, and BOWLES & DEARBORN, 72 Washington-street, *Hymns for Sunday Schools*, in 4 parts—the 1st containing Hymns to be sung in School, to which Tunes are affixed. This will be found a useful book in all Sunday Schools, as the Hymns are, all of them, well adapted to the minds of children. Those engaged in Sunday School instruction are invited to call and examine it. 13 *Court-street—Boston.*
Sept. 15, 1827.

## SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

*From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.*

LIVERPOOL, (ENG.) SEPT. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M. D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the VIRTUES OF SWAIM'S PANACEA.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.
July 14.

## POETRY.

### THE SWAN.

I've seen the swan, with snow-white breast,
Sitting upon the troubled wave,
Seeming as fearlessly to rest,
As though there was no storm to brave.
Her long white neck was lifted high
Above the troubled element,
While, with her look of majesty,
Still on her gentle course she went.
The rude wave could not penetrate
Her shielded breast, and if a spray
A moment on her white back sate,
It seem'd a diamond in the ray
Of light, which lov'd to glisten there,
Making the fair bird still more fair.

So rests the Christian, when the tide
Of life is surg'd by sorrow's blast,
Its fiercest rage he can abide,
And calmly wait till all be past.
No storm nor angry wind he fears,
His eye is set on "things above,"
While his unwav'ring course he steers,
Scorning whate'er that course would move.
And if for fear this world's grief, there spring
A tear into his hope-fix'd eye,
'Tis but to show the visiting
Of His bright smile that tear can dry,
And serves to lend a moment's grace
Of radiance from his Father's face.

### GREECE.

A poem in three Cantos is just published in London, entitled "An Evening on Pelion." In one of the English Journals we have the following extract from it, and remarks upon it.

"This is a very pleasing poem [says the Eclectic Review] upon a theme of intense interest,—the fate of Greece; and we notice it, in the hope that it may serve at the present moment to rekindle in some degree, in the public mind, a sympathy with the unhappy natives of that once smiling and beautiful land. Hitherto, Greece has not been in a condition to derive much benefit from the well meant plans and projects of speculative philanthropists. During the continuance of such a struggle, civilization must rather be expected to retrograde. War, though it be a struggle to defend the hearth and the altar, a war in a righteous cause, must inevitably tend, especially if the contest be of long continuance, to call into action all the worst passions of our nature, and to throw back a people into barbarism How can it be otherwise than that

'The wrath that urges to the fight,
And bids the soul in blood delight,'

should tend to obliterate every moral sentiment, and to arrest the progress of national improvement? Why should it awaken surprise or disappointment, to find the Greeks come forth from such a struggle, almost incapable of enjoying the freedom that they have achieved?—But now will be the moment, if we may consider the contest as at length terminated, for the real friends of Greece and of humanity to interpose their aid;—not to inflame them to fresh deeds of vengeance and atrocity against their oppressors, but to enable them to turn to account 'the glorious boon of peace.'

The poem before us is supposed to have been written at the period immediately preceding the commencement of the struggles of Greece for the recovery of her liberty.' In the second canto, the Poet attempts to wake 'the Spartan fife.'

'And Greece will wake—her sons will wake,
Will wake to nobler life; the light
Of glorious hours shall blushing break
Thro' the dark gloom of dismal night.

'Rapt into thought—a mighty scene
Dimly before me is display'd;
Lo! Greece assumes a loftier mien,
Once more in all her charms array'd.

'See! where, on Corinth's frowning height,
E'en now her guardian powers alight;
Sound from on high the loud alarm,
And warn her sons to rise and arm.
Hark! how around the marbled steeps
The flourish of their trumpet sweeps.
And hurrying down the mountain track,
The thrilling tones are echoed back
From rocks, o'er which, in dark array,
Aratus forced his vent'rous way.
Now, from the proud hill's base, the sound
Flies onward o'er the trembling ground;
Till grove and forest, mound and plain,
Are waken'd by the rallying strain.
* * * * * * * *
From hill or plain, from far or near,
'Tis echoed long, and loud, and clear;
'Till, thrilling with the trumpet's voice,
Greece, and the Isles of Greece, rejoice.

'Rous'd at the sound, from sloping vales,
From mountains purled by the vine,
From barren rocks and cultur'd dales,
Where sun-kiss'd streamlets dance and shine,—
Their bosoms burning for the strife,
Ten thousand warriors start to life;
Ten thousand bristling spears arise,
Their points like stars on winter skies;
The sword is on ten thousand thighs;
And waving woods, and verdant fields,
Are flashing with ten thousand shields.
* * * * * * * *
'Hark! from rocks, valleys, plains and hills,
The shouts of savage rage resound!
Greece with the fearful clamour thrills,
And Mercy's tender voice is drown'd
By war's loud scream; while terror broods
Under a hundred solitudes!
By batter'd tower, and leaguer'd wall,
In ghastly heaps the Moslem fall;
And, mouldering where they shroudless lie,
Ranks upon ranks the Christians die.
But now, on mountains, hill, and plains,
The glory of the crescent wanes;
While, dancing on the winds, I see
The cross of Greece fly fair and free.'

Relenting from this martial strain, the poet adverts to the waste of life and wreck of happiness which must be the cost of success in such a contest; and the third canto is devoted to celebrating the blessings of peace. It opens with the following beautiful and appropriate invocation:

'O that, as when the sheperds kept
Their watch by night on Judah's hills,
And round them, in deep silence, slept
Their flocks beside the murm'ring rills;
O that, as then, that radiant choir
Would from yon starry vault descend,
And o'er me, while I touch the lyre,
From their bright spheres a moment bend,
And sound, as at the Saviour's birth,
Once more those tidings—"Peace on Earth;"
Then, while a thousand voices sung,
As angels sing on heav'nly plains,
And harps, by burning seraphs strung,
Re-echoed th' immortal strains;
Oh! then some spark of holy fire
Thro' my dark soul might haply gleam,
And teach me how to wake the lyre,
In numbers worthy of my theme.

My theme! what is my theme? ah! long
The clang of arms has fill'd this song:—
O'er the pale dying and the slain,
Where the red warrior trod the plain,
Where, at wan Famine's hollow call,
Death climb'd the city's leaguer'd wall,
My steps have stray'd, allur'd from far
By laurell'd Conquest's dazzling car.
And e'en perhaps from scenes, so fraught
With proud remembrance, I have caught,
Tho' all unwittingly, a tone
More martial bards might fittier own.
But now, 'tis pass'd; within my breast
Each sterner passion sinks to rest,
And, while along the lyre I fling
My hand, it seeks a softer string.
Calm as the depth of this sweet night,
Soft visions rise upon my sight:
O'er the green hill, and sunny plain,
See! Plenty leads her wanton train;
Hand lock'd in hand, and side by side,
Hope, Health, and Pleasure, onwards glide;
Oh! all that man can crave, I see
Bestow'd, celestial Peace! by thee.

'Yes! by thy hand bestow'd.—Blest Power!
Whose presence once, ere angels fell,
Reign'd thro' all heav'n, till that sad hour
When pride taught seraphs to rebel;
Whose presence, yet once more, shall dwell,
Not in those realms of bliss alone,
Where now the just and ransom'd swell
The myriads round th' eternal throne;
Not there alone shall dwell, but thro'
All space triumphant, when this earth,
And this fair heav'n, shall rise anew,
Exulting from their second birth;
And He, those arm is strong to save,
Shall triumph o'er the yawning grave.'

We must make room for the concluding lines, which depict the future lot of Greece in the bright coloring of Hope.

'So shall these shores, these lovely isles,
Be brighten'd with a thousand smiles;
So, with the syren Pleasure's voice,
Shall valleys, rocks, and hills, rejoice.
Once more, upon the thyme's sweet flowers,
The Shepherds in Arcadian bow'rs
Shall watch the flocks of snowy sheep,
Or by the tamarisk sink to sleep,
Lull'd by soft bleatings from the hills,
And murmurs from a thousand rills,
Far thro' the air the past'ral flute
Shall echo to the gentle lute,
Touch'd by the shepherdess, in vales,
By silver streams—what time the gales
Of summer evenings bear along
The breath of flowers, the voice of song.
Tow'ring in splendour to the skies,
Once more shall fair Athenæ rise,
Youth, grace, and beauty in her mien,
Of Science and of Arts the Queen.
Round her proud walls, by freedom laid,
The olive, with its peaceful shade,
Shall flourish; and the joyous vine
Along her purple hills recline.
Oft, when the evening's loveliest beam
Dances, Ilissus, on thy stream,
When sighing zephyrs o'er thee play,
Shall Wisdom by thy waters stray;
Rapt into heavenly musings, fraught
With lofty and extatic thought.
Then, O Eurotas, by thy shore
Shall Spartan virtue wake once more:
And, o'er Taygeta's rugged side,
Stern health the Spartan youth shall guide.
Then, as revolving year on year
Rolls on, Cadmæan Thebes shall hear
A second son, with Pindar's fire,
Sweep the bold chords of Pindar's lyre;
Shall hear another proudly sing
The deeds of heroes to the string.
Love, purer love than that which glow'd
Where fabled was the bright abode
Of Cytheræa, on the isle,
Blest by soft Spring's eternal smile—
Or where her dearest fanes were rais'd,
Round which Sabæan incense blaz'd,
Cnidos, or Papos—or where flow'rs
Immortal crown'd the laughing hours;
When, O Cephisus, by thy tide
She play'd, the Graces at her side—
Love, purer love than that, shall fling
Forth o'er this land his downy wing;
O'er mountain, valley, steep, and plain,
Peace, Joy, and heav'nly Hope shall reign;
And Greece—yes! Greece—once more shall be
The fair, the beautiful, the free!' pp. 45—47.

## MISCELLANY.

### LIFE OF NAPOLEON.

The reading public are at this time busily engaged with the "Life of Napoleon." Whatever opinion may have been formed, by those who have gone through it, of the ability with which the work is executed, sufficient time has not yet elapsed since its publication in this country, to give birth to any elaborate public notice of its merits. It has however already been reviewed in England, in the Eclectic, one of the most respectable literary journals of that country. As it may be gratifying to our readers to learn what opinion is formed of the work, by professed judges of literary merit abroad, we shall give such extracts from this review, as relate to its general merits, passing by the arguments and detail by which the opinion is defended.

We have always been [says the Eclectic Review] much disposed to question the practicability of giving a fair and impartial estimate of character and circumstances, during the existence of the coeval generation. Passions and immediate interests must pass away, before even the semblance of truth can be obtained from the secernment and valuation of evidence. The most important, and, after all, the most really trustworthy kind of statement, is that which is obtained from individuals actually engaged in the scenes which they describe. For prejudice, we are, of course, prepared; and we must expect much of unconscious, and somewhat of intentional, misrepresentation; but, amid all these, there will subsist the elements of truth, the more evident, perhaps, from the very attempt to color and to conceal. It becomes, however, an entirely different matter, when a writer professes to take all this direct information, and, checking it by collateral and incidental testimony, to fabricate from it a story of his own. We pause in such a case, and, before committing ourselves to his guidance and influence, we feel it expedient to institute a previous examination into his qualifications for his task.

The Emperor Napoleon and Sir Walter Scott are both entitled to the highest consideration as men of extraordinary ability, each in his own way; but we much doubt the relative or positive competency of either to write the life of the other. How the former might have succeeded, it is impossible now to say; but, after bestowing some attention on the speculation of Sir Walter, we regret our inability to commend it as a successful enterprise. It will be thought probably, by general and superficial readers, a work of great research and interesting execution; but, to those who have made themselves more intimately acquainted with the subject, these volumes will appear the result of extensive reading, rather than of acute investigation, and to exhibit much more of ready composition, than of the higher gifts that should distinguish the writer of history. It might indeed, have been anticipated, that the 'Author of Waverley' and the historiographer of 'Napoleon Buonaparte,' would not be equally successful in both instances; and the very qualities which gave him the mastery in one order of composition, would be, not merely unavailing, but injurious in the other. The varying tone, the inventive faculty, the arrangement for effect, which give so admirable a character to the romances in question, must yield, in the history, to a style vigorous and precise, to a mind habitually conversant with the elicitation of truth from conflicting statements, and to a simple, lucid, and consecutive distribution of well-sifted materials. Neither is the Baronet sufficiently free from prejudice for the unbiassed execution of a task so full of difficulty, in this respect, as that which he has undertaken.—He is by temperament a fautor of antiquated institutions, and an especial partisan of distressed sovereigns—of legitimate ones, at least; for his sympathies seem much less easily excited when the sufferings of an imperial *parvenu* are in question. We believe that he has been intent upon giving a fair and impartial exhibition both of character and of events; but his views—and who can have a higher right to form and cherish his own views than such a man as Sir Walter Scott?—seem to us neither extensive enough, nor calm enough, for the management of a subject which, more than any other, demands the effective combination of science and practical skill, with coolness and precision in their application.

* * * * We cannot say that we expected from the present quarter much decidedly original matter, either in the way of fact or of comment, but we certainly did anticipate more than we have found. What was before doubtful and mysterious, remains so still; little light has been thrown on the general character of Napoleon, and marks of hasty composition pervade the work. The reader will find much spirited detail, and he will be carried pleasantly along the stream of narrative; but he will find little that is either novel in itself, or made so by the felicity of its exhibition. These reasons, then, together with the currency which has been given to the more striking passages through the medium of the newspapers, have determined us to decline any thing beyond a brief and general criticism in the present instance.

On the whole, the character of Napoleon is fairly represented; and his biographer seems to have in some degree caught the enthusiasm which we are apt to feel in contemplating the career of a mighty genius, even while we are compelled to condemn the principles on which he has acted, and to reprobate the occasional excesses into which he has suffered himself to be seduced by ambition or revenge. The dark shadows of the imperial lineaments are not aggravated; and the tales however specious, which enmity has delighted to receive and pass forward in scandalous currency, are here dismissed with a cursory notice.

* * * * * *

On the whole, we fear that the present effort will add but little to Sir Walter Scott's well-earned reputation. He has clearly taken up a subject of which he had an extremely superficial knowledge, in reliance on powers which cannot so much be said to have failed him, as to have been inapplicable to his present task. He has evidently no intimacy with the men of the Revolution; he mangles their very names in a way which betrays his want of familiarity with the possessors. Marks of haste are every where manifest, and supply an additional illustration of the impossibility of writing history on a hand-gallop. Here are no signs of severe research, of anxious comparison, of patient and protracted investigation, nor, in lieu of these indispensable qualities, have we any of the higher beauties of historic composition. Still the volumes are interesting; and, should they reach a second edition, may by a good deal of re-writing, be made valuable, as a convenient and attractive record of important and instructive facts.

### REVOLUTIONARY WORTHIES.

The following memoranda are extracted from Biographical Sketches of some of the signers of the declaration of Independence.

*Benjamin Rush*, as a physician and an author, *omni laude cumulatus*; the most celebrated of the American faculty; distinguished also for his political connexions and labors.

*Robert Morris*, of Pennsylvania; a merchant; the unrivalled financier of the Revolution; the pecuniary soul of the cause. His biography, like that of others, needs compression, but it is interesting and correct.

*Stephen Hopkins*, of Rhode Island—a plain farmer, surveyor, became speaker of the Assembly, Chief Justice, then Governor of Rhode Island, a man of superior sense, and a good and successful writer, a distinguished mathematician, and Natural Philosopher, tho' his education was slight, and a member of the American Philosophical Society. His signature to the Declaration is the only crooked and feeble one. "As it indicates," says his biographer, "a very tremulous hand in perfect contrast with the bold and prominent writing of President Hancock, it may have engendered surmises unfavorable to the determined spirit of Mr. Hopkins. We therefore state, that, for a number of years previous, he had been afflicted with a nervous affection, and when he wrote at all, which was seldom, he was compelled to guide his right hand with his left."

*William Ellery*, of Rhode Island, a well educated lawyer, an early revolutionary patriot, a very useful member of Congress throughout the war. "He often," says his biographer, "spoke of the signing of the declaration of independence, and he spoke of it as an event which many regarded with awe, perhaps with uncertainty, but none with fear." He used to relate that he placed himself beside the Secretary, Charles Thompson, and eyed each delegate closely as he affixed his name to the document, and he saw dauntless resolution in every countenance. Ellery died without pain, at the age of *ninety-three*, sitting upright in his bed and reading Tully's Offices in the Latin—

"Of no distemper, of no blast he died,
But fell like autumn fruit that mellow'd long;
E'en wonder'd at because he falls no sooner.
Fate seem'd to wind him up for fourscore years;
Yet freshly ran he on twelve winters more;
Till, like a clock worn out with eating time,
The wheels of weary life at last stood still."

*Richard Stockton*, of New Jersey, an accomplished lawyer and scholar, unrivalled at the bar of his profession, travelled with much eclat in Great Britain, one of the judges of the supreme court of New Jersey, embarked early and vehemently in the Revolution, surprised and captured by the enemy, and committed to the common jail in New York Congress directed Gen. Washington to interfere in his behalf, and threaten retaliation. His health impaired, his property devastated, he died prematurely of complicated afflictions, occasioned by his patriotism.

*Roger Sherman*, of Connecticut, also one of the committee of five, apprentice to a shoe maker, and pursued the business until after he was 23 years of age, travelled on foot, with his tools, gaining a livelihood, nourishing his mind by various reading, kept a country store, turned surveyor, applied himself to the law, acquired practice and fame, member of the colonial assembly, member of the Albany convention of 1754, judge of the superior court of Connecticut, 23 years member of Congress from the opening of the first, in 1774, down to the period of his death in 1793, of great authority and usefulness, a member of the convention that framed the present constitution of the United States, took a considerable and influential part in the debate, a senator in Congress, a shrewd and ready writer, a logical debater, a model of probity, discretion, and steadfastness, as much revered as any patriot of the times.—His biography is full of instruction, but prolix to tediousness.


### MR. PIERPONT'S DISCOURSE.

JUST published by BOWLES & DEARBORN, 72 Washington-Street, a Discourse delivered in Hollis-Street Church, Boston, Sept. 3, 1827, occasioned by the death of Horace Holley, LL. D. late President of Transylvania University. By John Pierpont, Minister of Hollis-Street Church. Published by request. Sept. 15.

### SUNDAY SCHOOL HYMNS.

JUST published by BOWLES & DEARBORN, 72 Washington-Street, HYMNS for Sunday Schools, printed for the Trustees of the publishing fund. Ten dollars a hundred, 12 1-2 cents each. Sept. 15.

### NOTICE.

WOMEN and GIRLS in want of places in Families, as Nurses, Cooks, Chambermaids, or in any other capacity, can be supplied with places, free of expense, at the office of the Society for the benefit of domestics and their employers, No. 17 Atkinson-street.—Families in want of domestics are invited to call. Copies of the Constitution of the Society can be obtained at the same place, which those unacquainted with the objects of the Society are requested to examine. Sept. 15.

### GROTON DOCUMENTS.

THIS day published, and for sale at the office of the Christian Register, and also by Bowles & Dearborn, 72 Washington Street—A collection of FACTS and DOCUMENTS relating to ECCLESIASTICAL AFFAIRS in GROTON, MASS. occasioned by the publication of 'the Result of an Ecclesiastical Council convened at Groton, Massachusetts, July 17, 1826,' and intended to correct misstatements made, and supply material facts suppressed, by the authors of the result. Aug. 18.

A TALE of Warning; or, the Victim of Indolence. 50 cents.
Matilda Mortimer; or, False—Pride 50.
Bear and Forbear—63 cents.
Rose and Agnes; or, the Dangers of Partiality—50 cents.—Scenes in Asia, with 84 plates.—Hume and Smollet's England, with 49 plates, in one volume—just received and for sale by James Loring, No. 132 Washington Street. Aug. 25.

### MEDICAL LECTURES—*Boston.*

TIME CHANGED.

MEDICAL Lectures of Harvard College will begin the THIRD WEDNESDAY IN OCTOBER, at the Medical College, Mason street, Boston. The time having been changed from the THIRD WEDNESDAY IN NOVEMBER, when they formerly began.

WALTER CHANNING,
*Dean of the Medical Faculty.*

### THE SOUVENIR.

*Embellished with splendid Quarto Engravings.*

THIS work is intended as an agreeable and instructive companion for the parlor, and an appropriate attendant at the Toilet—to be issued every Wednesday, commencing with the first Wednesday in July next.

No exertion will be spared to render "THE SOUVENIR," in all respects, worthy the patronage of the public, both as a cheap and elegant emporium of useful and interesting information, and a valuable repository of choice specimens of miscellaneous literature. Strict attention will be bestowed on the moral tendency of all The Souvenir," and a constant watchfulness preserved over the cause and interests of virtue.

A portion of the contents will be as follows:

I. Tales, original and selected; Essays, moral, humorous and scientific; Poetry, original and selected from the best American and Foreign publications; Biographical Sketches of distinguished persons, *male* and *female*, particularly the latter; Anecdotes, *Bon Mots*, &c. &c. The *original* matter necessary for this department of our paper will be furnished by individuals who are advantageously known to the public through the medium of their Literary productions; besides the numerous correspondents who may be expected to contribute.

II. Miscellany.—Interesting items of intelligence, foreign and domestic occurrences, deaths, marriages, &c.

III. Engravings.—The first number of every month will be embellished with a splendid quarto Copperplate Engraving, fitted to the size of the work, among which will be the following.

Alhambra, Ancient Palace of the Moorish Kings in Spain.—View of the Permanent Bridge over the Schuylkill.—Ætna, from the Gardens of the Prince of Biscaria.—View of St. Petersburg.—Arch Street Ferry, Philadelphia.—Paraclete, founded by Abelard.—Giant's Causeway, and Bridge of Bridon.—State Prison, Auburn, New York.—Tynwald Hill, Isle of Man.—Burning Fountain, one of the seven wonders of Dauphiny.—Grotto of Oselles.—Temple of Pluto.—Pont Du Gard, near Nismes, Languedoc.—Saussure's ascent of Mont Blanc.—Cascade near Oysans, Dauphiny.—Desert of the Grand Chartreuse.—East Prospect of Giant's Causeway.—Castle of Segovia, Spain.—Lake of Killarney from Kenmure Park.

Each Subscriber will thus be furnished yearly with seventeen superior Copperplate Engravings, the price of which if purchased singly would more than double the annual cost of the entire work.

IV. The Toilet.—In addition to the usual Literary matter contained in similar publications, the Proprietor has completed an arrangement by which he will be enabled to furnish correct descriptions of the prevailing fashions, both foreign and domestic, illustrated with elegant engravings, besides the regular series, once in each quarter; places of fashionable resort; sketches of life, manners, &c. &c. at the earliest possible period, and from the most authentic sources.

V. Editor's department; Notices of passing events; The drama; New Publications; Criticisms; Reviews, &c. &c.

*Terms.*—"The Souvenir" will be published every Wednesday, on extra-medium fine white paper, printed with new and elegant type, and decorated in addition to the engravings alluded to above, with many appropriate Embellishments. Each number will comprise eight pages, cut, stiched and expressly adapted for binding.—At the expiration of every year, or the close of a volume, subscribers will be furnished *gratis* with a general index of the contents, and a handsomely engraved title-page.

Price of subscription $2 50 per annum, payable in advance. Postmasters and others out of the city, procuring five subscribers and becoming responsible for the payment, will be entitled to a sixth copy gratis.

The Copperplate embellishments will be superintended by the Publisher, and the typographical part of this work will be under the exclusive direction of Messrs. Atkinson & Alexander, who have been so long known to the public as able and enterprizing artizans, that it is entirely unnecessary to say, that, so far as they are concerned, there can be no doubt as to the elegance of its execution; and with regard to his own share of the arrangements, the Publisher binds himself, in case he should fail to perform any essential part of his undertaking, to refund the price of subscription.

Subscribers are requested not to pay any monies unless accompanied by the receipt of the Publisher, or the Agents.

*PHILIP PRICE, Jr. Philadelphia.*

### HYMNS FOR CHILDREN.

JUST published, and for sale at this office "HYMNS FOR CHILDREN."

☞ A notice of this little work will be found among the communications in the Register of June 16.

### JUST PUBLISHED,

BY R. P. & C. WILLIAMS, 79 Washington-street, "*Candid Examination of the Episcopal Church*" in two letters to a friend. Fourth edition. To which is added, "*A Consideration of some popular objections to the Episcopal Church.*" August 4.

### MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York. may 19

### FOR SALE,

BY LINCOLN & EDMANDS, 59 Washington-street, Boston,
Thomas's Modern Practice of Medicine.
Thomas's Family Physician.
Levizac's French Grammar.
Life and Remains of Dr. E. D. Clarke.
Sismodi's Literature of the South of Europe.
June 23.

### CHOICE GEMS FOR CHILDREN,

SELECTED from Mrs. *Sherwood's* writings, never before published in this country; containing, among other sketches, the following: Every body may be of some use—The Progress of Conviction—Sleeping in danger—The Father who loved his Son—Children left alone—How beautiful is Heaven—The Bible covered with Dust—Happy little Edward—What a Mother can do.—Just published and for sale by JAMES LORING, No. 132 Washington-street. Sept. 8.

### UNITARIAN TRACTS, No. 12.

A DIALOGUE on Providence, Faith and Prayer, printed for the American Unitarian Association, just published by BOWLES & DEARBORN, 72 Washington-street. Sept. 8.

### WHITMAN'S DISCOURSE—2d *Edition.*

JUST published, by BOWLES & DEARBORN, 72 Washington-street, *A Discourse on denying the Lord Jesus.* By Bernard Whitman, of Waltham. Second Edition. Sept. 8.

### LIBERAL PREACHER—*No.* 3.

JUST published, the LIBERAL PREACHER, for Sept. Sermon by Rev. J. G. Palfrey, *On Missions to the Heathen.* BOWLES & DEARBORN, No. 72, Washington-street. Sept. 8.

### ELEMENTARY GRAMMAR

FOR SALE, at *half* the *price* of *many other Grammars in use*, at JAMES LORING'S Bookstore, june 9.



CHRISTIAN REGISTER:
Printed at 166 Washington-street,
For the Editor, by
SAMUEL B. MANNING.